

THE ELEVENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

This Annual Bazaar deserves to be considered one of the institutions of the United States; and were we poets, in the language of the word, we should foreigners to give our country credit as for it, it is to the credit of mankind at large, when any man being holds steadily to a holy purpose for consecutive years, through good report and report; (the former of the most dangerous to pursue) unwearied by toil, undimmed by position, unflinched by the flow of time, which its way so many good intentions. We therefore free, seeing that the Bazaar is for the world's credit and the world's benefit, to call upon all the world and at the time draws night. Especially to all abolitionists we truly say, in the words of Paul, 'I eat ye, true yoke-fellows, help those women which labored with me in the gospel, whose names are in the book of life.' For eleven years, neither robbery, nor selfish industry, nor vanity, nor falsehood, nor sinful self-distrust have had power over us to make them hold their names from the book of life, soul-cheering exercise. It is to them no selfish nor, no matter what they may once have counted, or however the novice in the work may commit. All other emotions seem unsatisfactory, inefficient, merely personal.

Compared with those high feelings which inspire the genius of the gift of Liberty.

At matters it to their hearts, or to the welfare of slave, that what they do is little, if it be all they? Is not the cup of cold water, given in the right time, still as significant of all that is good, and noble; and the time when it was when the three friends David hazarded their lives to draw it from the cradled well of Bethlehem, or when the Saviour bowed his benediction upon all who offer it?

Let all, then, be up and doing. There are but at three months to pass between this time, and the Fair. The time is short, and the work is great. We will be a smaller, but more attractive exhibition on any former occasion. A little seal and diligence will remedy this deficiency in quantity, and we will be as good as the best of the contributors. We heartily thank each and all, 'jointly and severally' of the thirteen anti-slavery sewing circles Worcester county, Massachusetts, who have endeavored to their intention of coming to our help. We must not forget to say that the introduction of them can never know, till they too shall have labored for a decade, in all the discouragement of loneliness, and then begin to find that others' hearts are of stone, but are ready to respond to theirs, if they will but overcome their disinclination to make appeal.

An appeal like the one we have to make, who that would be thought human, will resist? It is for Freedom—the basis of all other things—the magnificent and noble in the music of human life, without which, itself is as naught. Enjoying it ourselves, can we be base as to find our happiness complete, while we call vainly to us for deliverance!—That were to fess ourselves unworthy of the blessing.

The LIBERTY BELL, our little Anti-Slavery rally, will be published as usual, at the time of the Fair. All of our usual list of contributors, either literary or pecuniary, or who feel moved to do it in either way, are requested to write or send immediately, to M. W. Chapman, 39 Summer-street, Boston; so only an early preparation can ensure a satisfactory result.

Donations of money, articles, and of materials of kinds to be used for the Fair, are asked with confidence of all who feel the slightest interest in the anti-slavery enterprise. It is a great secret, but a PRINCIPLE—not a cause, but a CAUSE. Address of the Committee, 142 Nassau-street, New-York. Office of American Anti-Slavery Society; or 25 Cornhill-street, Office of the Massachusetts Anti-Slavery Society.

REMEMBER THE MEETING!

W-ENGLAND NON-RESISTANCE SOCIETY.

The Sixth Annual Meeting of the New-England-Resistance Society will be held in the city of Boston, on TUESDAY, the 29th of October, commencing at 10 A. M. A cordial invitation to be present at this meeting will be given by the Rev. John Pierpont, Sec'y, party, complexion and condition in the city. Especially is it enjoined on all the friends of peace on earth and good will to mankind, to make all possible arrangements to be in attendance at this anniversary. JOHN BALLOU, President.

M. W. LLOYD GARRISON, Cor. Sec.

Boston Oct. 31, 1844.

SALEM FEMALE A. S. SOCIETY.

The course of six Lectures will be delivered before Salem Female A. S. Society, upon successive days evenings, at 8 o'clock, at the following places:—The first, on Monday, 29th, at 11-2 o'clock, P. M., will be given by the Rev. John Pierpont, Sec'y, Sunday evening, Oct. 30th, at 6-1-2 o'clock. The remainder of the course to be delivered by the following gentlemen, as follows, viz:

M. A. White, Oct. 27th.
Frederick Douglass, Nov. 3d.
Wm. L. Garrison, Nov. 10th.
Wendell Phillips, Nov. 17th.
Charles L. Remond, Nov. 24th.

A collection to defray the expense of the Hall, will be taken up.

All persons interested are cordially invited to attend.

ELIZA J. KENNY, Recording Secretary.
Salem, Oct. 11, 1844.

ESSEX COUNTY A. S. SOCIETY.

A quarterly meeting of the Essex County Anti-Slavery Society will be held in Marblehead, commencing on Monday, 29th, at 11-2 o'clock, P. M., on the following day, Tuesday, 30th, at 10 o'clock, P. M. The subjects of the greatest importance will come up for consideration. It is earnestly hoped that large numbers of the friends from all parts of the country will assemble on that occasion, to urge onward this glorious enterprise.

L. Remond, Frederick Douglass, and Henry Pierpont, Jr. will be present.

MARY P. KENNY, Sec'y.
Salem, Oct. 11, 1844.

ANNUAL MEETING OF THE RHODE ISLAND A. S. SOCIETY.

The 9th Annual Meeting of the Rhode-Island Anti-Slavery Society will be held at the Mechanics' Hall, in Washington Building, Providence, commencing on Wednesday, November 10th, at 10 o'clock, A. M. and will continue in session for three days.

Arrangements have been made to secure the attendance of a number of able and efficient speakers. The Ladies' Anti-Slavery Society will furnish refreshments for those who attend the meeting. It is earnestly hoped that a large number of friends of interest, as a number of interesting and important questions will come up for consideration. Let abolitionists of Rhode Island be there 'en masse.' The friends in other States we say, come.

In behalf of the Board,

A. PAINE, Secretary.
Providence, Oct. 23, 1844.

DELFPHIC UNION LIBRARY ASSOCIATION.

The eighth course of Lectures before this institution will be delivered at the

TREMONT CHAPEL,
(UNDER THE ARCHES)

The course will commence on TUESDAY EVENING, November 19, with a Lecture from

Rev. THEODORE PARKER, of West Roxbury.

Lectures may be expected from the following distinguished gentlemen, on the succeeding Tuesday evenings:

Wm. A. White, M. D.
Frederick Douglass, Nov. 3d.
Wm. L. Garrison, Nov. 10th.
Wendell Phillips, Nov. 17th.
Charles L. Remond, Nov. 24th.

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POETRY.

SONG FOR THE PEOPLE.

BY GEORGE DOVALL.

Aim—Let's seek the better of Robin Hood.

I love to sing of liberty—I love the true and free,
Though steeped to the very lips in poverty they be;
I love to sing of freedom, 'twas the earliest strain I sung,
And freedom's song shall be the last that trembles on my tongue.

Let rank and riches, pride and power, against me fret and frown,
I laugh at all their feeble aims to break my spirit down;
Let friends and fortune me forsake, or chains my body bind,
Of this I cannot be bereft—the freedom of my mind!

Hail, Liberty! thou first and best of earthly blessings given,
To elevate the human race—thou dearest gift of heaven!
Inspire of the truly good, the noble, and the great,
The terror of the tyrant, and the slavish coward's hate!

In evil days, my native land was thrall'd by wicked men,
But my fathers sought the mountain side, the cave and heathen glen,
And boldly raised their altars to freedom and to God,
And kindled up those fires that now are spreading fast abroad.

A little while, and there shall be, on every mountain top,
A flag of triumph waving to confirm the patriot's hope;
The moral war is raging now, and Reason leads the light,
That soon must terminate in life, and liberty, and right!

Oh, then, ye millions, in the strife be weary not, nor faint!
Why should you idly waste your time in impotent complaint?
The spoiler tremble! onward, then! your rights as men demand,
And the Charter of your freedom soon shall flourish in your land!

I love to sing of Liberty—I love the true and free,
Though steeped to the very lips in poverty they be;
I love to sing of freedom, 'twas the earliest strain I sung,
And freedom's song shall be the last that falters on my tongue.

From the Philadelphia Dollar Newspaper.

THE SLAVE OF GUADALOUPE.

BY THOMAS DUNN ENGLISH.

On Pointe-a-Pitre, at Guadaloupe,
The sun in wrath went down;
The clouds, they gathered in a troop,
And formed above the town.

Shrieks rose upon the blinding air,
And wail went wildly round;
Shook lofty trees and blossoms fair,
And quaked the solid ground.

The ocean bubbled in agony,
The waves were lashed and driven;
The fiends below tossed to and fro,
Till earth above was riven.

Through falling roofs and crumbling stone,
Upon that dreadful day,
A wretch whose color 'twas shame to own,
Pursued his God-sent way.

His steps were checked—he heard a shriek,
A wretched child and prayer,
That told of hope, though faint and weak,
New-born from crushed despair.

A weak and wounded man exclaimed,
'See where my brother lies,
In ruins buried, bruised and maimed—
Help! bondman, or he dies!

How! hee ye not?—see, here I hold
Man's key to happiness;
'Tis yours—this bright and ruddy gold—
But bid him in his stress.

The white man's gold was bright to see,
Yet spurned he back the clod—
'Nothing for money to do,' said he,
'But all for the love of God.'

Oh! speech sublime for man to make,
Far let the words be told;
He'd risk his life for God's own sake,
But not for love of gold.

Though dark his skin, his heart was white,
And those who soar above,
Shall see his spirit robed in light,
Before the throne of Love.

How thrills my inner soul to know,
A slave of all abhorred—
Though bond in view of all below,
Is free in Christ our Lord!

THE HAPPY MIND.

BY ELIZA COOK.

Out upon the calf, I say,
Who turns his grumbling head away,
And quarrels with his feed of hay,
Because it is not clover.

Give me the happy mind,
That will ever seek and find
Something fair and something kind
All the wide world over.

'Tis passing good to have an eye
That always manages to spy
Some star to bear its company;
Though planets may be hidden;

And Mrs. Eve was foolish, very,
Not to be well content and merry,
With peach, plum, melon, grape and cherry,
When apples were forbidden.

We love fair flowers;—but suppose
We're far from Italy's rich roses,
Must we then turn up our nose
At lilacs of the valley?

Can't we snuff at something sweet,
In the 'bough-pots' that we meet,
Cried and sold in city street,
By 'Sally in our Alley'?

Give me the heart that spreads its wings,
Like the free bird that soars and sings,
And sees the bright side of all things,
From Bhering's Straits to Dover.

It is a bank that never breaks,
It is a rock that never shakes,
All the wide world over.

We like to give old care the slip,
And listen to the 'crank and quip,'
At social board from fluent lip,
No fellowship is better.

But he must lack the gentle grace
That marks the best of human race,
Who cannot see a friendly face
In mastiff, hound or setter.

Our hungry eyes may fondly wish
To revel amid flesh and fish,
And to gloat upon the silver dish
That holds a golden plover;

Yet if that table be not spread
With savory cheese and oaten bread,
Be thankful if we're always fed
As well, the wide world over.

NON-RESISTANCE.

Letter to Rev. Reuben Morey,
Pastor of the First Baptist Church in North Attleboro',
Mass.

REV. SIR:

You will remember that, at a recent temperance meeting in this town, at the conclusion of an address which you delivered, you labored to show that there existed no difference between the old temperance men and the Washingtonians. In that lecture, you were very careful to avoid saying a word in behalf of the Washington movement, while every effort made by the old temperance men was extolled to the utmost. For one, I could not patiently sit, and have wrong impressions left upon the minds of the people in attendance, and therefore I arose to put the matter right; and I endeavored to show you, that the present division of temperance men existed of necessity, (a division which you deplored, and considered unjustifiable)—that Washingtonians had separated from the old temperance movement, because they had no faith in the measures of those engaged in it, and therefore a union under present circumstances was impossible. And, sir, did I not speak justly? Under the old temperance dispensation, was not the strong arm of the law relied upon to suppress the evils of intemperance, while love and moral power were deemed the weaker weapons? Under the new dispensation, Washingtonians almost exclusively rely upon moral power, your assertion to the contrary notwithstanding. I alluded in my remarks to the numbers of non-resistants, who were active laborers in the temperance cause, and I knew that they could never consent to have the Washingtonian movement identified with the old temperance movement, so far as it was based upon physical force. This drew from you, in reply, a violent attack against the doctrine of non-resistance, as your remarks will show, a review of which was thought out of order, while it was decided by the chair that you were perfectly in order—that your remarks simply bore upon the use of physical means as employed in the temperance cause! But, after the reader has read this article, I will leave him to judge for himself, how far your remarks had any thing to do with temperance; and I challenge any one to single me out any thing that had the least bearing upon the subject.

Cut off then from a full reply to your remarks, I invited you to a discussion of the subject, after the adjournment, that the same audience might hear both sides, which you declined. I then proposed a discussion upon the subject at some future time which you might appoint, which you also pleased to decline. So, I am only left the alternative to address you this publicly. But, sir, after you had declined the discussion, learn my surprise upon being told that you yesterday made an attack, in your pulpit, against the principles of non-resistance! Verily, how many make the pulpit a 'coward's castle,' to fight an enemy whom they dare not meet in open and fair combat! But, sir, only think of the idea of a professed christian minister, preaching against the doctrine which our Saviour taught, and which he exemplified from the manger at Bethlehem, to the cross upon Calvary! Verily, if Christ should again come upon the earth, he would not be tolerated in many of the pulpits, from which he is professed to be preached.

But enough of this. My object now is only to give you brief answers to the remarks which you made against the doctrine of non-resistance, and to show the reader how far those remarks had any bearing upon the temperance cause.

1. You remarked that non-resistants were opposed to all human governments. In reply to this charge, I will briefly say, that, with regard to the principles of non-resistance, I have not had much opportunity of making myself acquainted. I have arrived at my views upon the subject, solely by reading the Bible. But, within a week or two, a friend has handed me some pamphlets which I have read, and, unless my understanding deceives me, you have brought a false charge against non-resistance; for you have said it was their object to overturn all human governments. That we may not be deceived upon this subject, permit me to introduce a passage from a speech made by Adin Ballou, before the first annual meeting of the Non-Resistance Society, held in Boston, Sept. 25th, 1839. He says—

'Is it our object to subvert human government?—to overthrow it—to turn it upside down? By no means. We utterly disavow any such object. We are no Jacobins. Revolutionists, nor Anarchists; though often erroneously so denominated. And here I must be permitted to make some explanations, demanded by the public misapprehension of our real position and general movement. It seems to be taken for granted, that we have started a crusade to force the practice of non-resistance upon nations, states, bodies politic, and all existing organizations of human society; which is completely untrue. We do not attempt for the violent subversion of human government. This is a very great mistake. We are not so insane as to imagine any such result practicable in the nature of things. We put our enterprise upon purely christian grounds, and depend for success wholly upon christian means. We have nothing to do with nations, states, and bodies politic, merely as such; for they have neither souls nor consciences. We go against all human governments in favor of the government. We make no such issue. On the contrary, we believe it to be among the irrevocable ordinations of God, that all who will not be governed by Him, shall be governed by one another; that so long as men will indulge the lust of dominion, they shall be filled with the fruits of slavery; that they who will not be obedient to the law of love, shall bow down under the yoke of physical force; that they who take the sword shall perish with the sword; and that while so many as twenty ambitions, proud, selfish, revengeful, sinful men remain in any corner of the world, they shall be subject to a human government—physical violence among themselves. If men will not themselves seek, submit to a necessary evil, if they will not observe the laws of health, they must bow to the dictates of doctors. If they will be gluttons, drunkards, debauchees, and pugilists, they must make the best of emetics, cathartics, cauteries, amputation, and whatever else ensues. So, if men will not be governed by God, it is their doom to be enslaved one by another. And in this view human government—defective as it is, but as it is—a necessary evil to those who will not be in willing subjection to the divine. Its restraints are better than no restraints at all—and its evils are preventives of greater. For thus it is that selfishness is made to tread selfishness, pride to humble pride, revenge to check revenge, cruelty to deter cruelty, and what is more to the point, that the vile lusts of men, overruled by infinite wisdom, may counterwork and destroy each other. In this way, human government grows out of the disorder of rebellious natural natures—and will continue by inevitable consequence, in some form or other, among men, till the whole world is ruled by the law of love. Mean-time, non-resistants are required by their principles not to resist any of the ordinances of these governments by physical force, however unjust and wicked—but to be subject to the powers that be, either actively or passively. Actively in doing whatever they require that is agreeable to the law of God, or which may be innocently consented to. Passively in the patient sufferance of their penalties, whenever duty to the divine government requires that man should be disobeyed. No unnecessary offence is to be given to Caesar; but his tribute money is to be rendered to him, and his taxes quietly paid; while at the same time, the things which belong to God are to be scrupulously rendered to Him, regardless alike of the favor or the frowns of all the governments on earth.'

You, sir, I trust, will pardon this long quotation which I have made; and now, who shall I consider

the exponent of non-resistance principles, you or Mr. Ballou? Mr. B. contends that non-resistance is not laboring to demolish or to overturn all human governments—that they appear to be necessary evils, because men will not come into willing subjection to the divine government; nor does he expect that human governments will be dispensed with, so long as there are 'twenty ambitions, proud, selfish, revengeful, sinful men.' This brings a remark of yours to my mind. 'The non-resistance principles will do very well, when the world becomes christianized; but it will not answer now.' Very well. Be this as it may, must we wait until every body else does right, before we do? But, sir, what does your remark amount to? Why, simply this: when people become so that they will offer no violence, then your non-resistance principles will do very well; but now, while violence is abroad, it will not answer. That is to say, I will not resist evil when I have no evil to resist; or, in other words, I will leave my enemies when I have none to hate!

You will now perceive the grounds which non-resistance takes in reference to human government; and if you ever again assert that it is their object to overturn human government, and lead society to anarchy, you will do so with the contrary fact before your eyes.

2. In the second place, you said—I am as satisfied as I am of my own existence, that non-resistance principles are false! So I presume the Mohammedans, the Roman Catholics and the Mormons are satisfied that every one else is wrong. But, sir, did you offer this as an argument? Certainly, you could not have been so wild. What then was your object? Perhaps to show your abhorrence of these principles. But, my dear sir, did you know what you did? Why, you are saying that the life of our Master (whose minister you profess to be) was sinful, and the doctrines which he taught were false. Was not the life which Jesus led a practical exemplification of the doctrine of non-resistance? From the manger at Bethlehem to the cross upon Calvary, show me where he ever resisted. And then, just glance at his commandments. 'Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; that ye may be the children of your Father in heaven; for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' Again—'Ye have heard that it hath been said, Eye for eye, tooth for tooth. But I say unto you, not to resist evil.' But Rev. Reuben Morey says—I say unto you, require evil; for 'I am as certain as I am of my own existence, that non-resistance principles are false!' (Jesus) can be a minister of the cross, who thus arrays himself against thy commandments, and calls in question the purity or the wisdom of thy life, and the practicability of thy commands?

But let us see, if you preach as the apostles preached. Paul says—'Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire on his head.' Is this the way you preach? Surely, if you preach against non-resistance, you preach against the plainest truth that is found in the Bible; and I cannot withhold from you my surprise, that a professed minister of the gospel can present such a bold front against the plain commands of Jesus Christ.

3. The third remark which you made I will pass very briefly over. You said that 'the principles of non-resistance are opposed to all that is noble, great, excellent and good.' Indeed! When, therefore, you see a member of your church following the example of Jesus, by returning good for evil—when reviled, not reviling again, when persecuted, not avenging himself, but praying for those who despitefully use him—reprove him—tell him how unchristian his conduct is—how ignoble, how small, how mean and degraded he appears before your eyes!

4. You contended for the falsity of the principles of non-resistance, because you said 'it is natural to fight—to defend ourselves.' Well, Mr. Morey, we are bound to give you a hearing. Let us see what your argument amounts to. What do we understand by nature—or, in order to get your meaning, let us first inquire, what you understand by human nature? Why, you believe that human nature is totally depraved; that man, by nature, is not capable of doing a good deed, nor thinking a good thought. Well, now we understand you, I suppose. We will paraphrase your language: 'It is natural for man (in his totally depraved state, where he can neither do a good deed, nor think a good thought) to fight, or to defend himself.' That is your argument. We will let it stand as it is, if you are satisfied with it. But let me tell you how far we are to follow the dictates of human nature. We are subject to the dictates of the mind, and the lusts of the flesh. The latter we are to subdue, and we are to look to Christ to have all our powers and propensities to be brought under his control. That I may be better understood, I will speak phenomenologically. We have different organs, all of which are of service to us, if we will keep them under subjection. Even the animal organs are of use to us when properly balanced; but when they are permitted to act unrestrained, they produce transgression. For instance: the proper use of the organ of Firmness, is to give us a stability of character: when it is too large, it produces obstinacy. The proper use of Destructiveness is to give us a quick movement, an energy of character, &c.; but when it is too large, it produces a desire to destroy, to tyrannize, &c. The proper use of Amativeness is also known to you; but when it is too large, it produces licentiousness. For, sir, you may as well attempt to justify obstinacy and licentiousness, because their seeds are found in the human body, as to justify a spirit of retaliation.

5. Again, you say that 'laws are made to protect the weak and defenceless—that we have the right conferred upon us to avenge ourselves, but that we convey that right to society when we organize human governments.' I know very well, sir, that such is the manner in which some people indulge; but I deny your groundwork. I deny that you ever had the right to take revenge yourself; and how can you convey to others that which does not belong to you? This is the way that slaveholders talk about their slaves as property. If you ask them how they make that out, they will tell you they bought them. But how can they buy and hold that which has been stolen—and stolen, too, from the Lord? For he never gave the slaveholder a bill of sale, to hold these slaves as property. This is the way, sir, that human governments hold the right to take revenge, because man conveyed that to them which he never possessed! I defy you, sir, to prove that man has the right to avenge himself. To refresh your mind, I will refer you back to a passage which I offer for your particular benefit, to show you that you do not possess the right to seek revenge yourself, or to give it to others. Paul says, 'Dearly beloved, AVENGE NOT YOURSELVES, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord.' But though it is thus written, you, sir, very modestly contradict this, and say, 'Vengeance is man's, let him repay.' What can be more impious?

6. In the sixth place, you asserted that 'God has given man the right to take life.' As you produced no proof, I have but little to say under this head. I wait for proof. But, oh! is it not heart-rending to hear a christian minister contend for the right to kill his brother?

'Oh Heaven! what must be thy look,
When such a wretch before thee stands,
Unblushing, with thy sacred book,
Turning its leaves with blood-stained hands,
And wailing from its text sublime
His creed of hate, of blood and crime!'

But no more. Would that I never again might hear professed ministers of Christ pleading for the gibbet, the cannon, and the sword.

7. But you continued to remark, that 'all history proves conclusively, that where there has been a laxity of human laws, there mobs and anarchy have prevailed; but where the laws have been stern, and vigorously enforced, there mobs have been few, and virtue more prevalent.' So far, sir, as the severity of laws is concerned, so far 'all history' affords no proof of your position. Look at the reign of Henry VIII.; and was it not remarkable for the severity of punishment and the abundance of crime? It is said that that monarch executed 72,000 persons for robberies alone, independent of his religious murders, which were also numerous. In Prussia, pirates and robbers are hung by the ribs on the gallows, on iron hooks. In this situation, they remain three, four, and even five days, before death comes to their relief; during which time, they suffer the most excruciating pains imaginable. Why does not this suppress wickedness? If severe laws are to be the governing power to make men virtuous, why then it would be impossible to make laws that would be too bloody. It is well, perhaps, that our rulers are not all of your cast of mind: if they were, perhaps we might see their church-door, on the common, a pillory or whipping-post. But, sir, 'all history' proves that if we would reform the world, we must not depend upon severe laws—we must reach the mind and the heart, and they can only be reached by moral means. I had thought that old idea of beating knowledge into people's heads had become obsolete. How far human laws are useful as a restraining power, I beg leave to refer you to my first division, while I beg leave also to dissent from the remark which I have been considering.

8. You were also pleased to argue that 'Christ recognized human governments,' and therefore I presume you meant that by doing so, he recognized the right of mankind to go to battle. This is the passage which you quoted: 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.' The passage proves too much for you, sir. If our Saviour, by paying his tribute money to the Roman government, recognized human governments, or the right of governments to make war, then he recognized the right of kings and princes to be profigate; for the tribute money which our Saviour paid went into the common treasury, part of which money went to support the emperor's personal views and gladiatorial exhibitions.' But it was our Saviour's object to enforce the principles of non-resistance in reference to governments, while at the same time he would not have his disciples forget the paramount obedience to the law of God.

9. I am happy that I have but one more remark to reply to. It is this: 'Supposing, said you, the principles of non-resistance prevailed in the present condition of society, how great would be the evils! How shocking! Mr. Morey, let me ask you a question. Supposing the principles of total abstinence should prevail in the present drunken condition of society, how great would be the evils of intemperance? And this is the manner you reason. Why, sir, I should think the more the principles of non-resistance were prevalent, that the less would be the evils of violence and hatred! How much better would be the condition of society, if man would not seek to avenge himself—if he would not resist evil—if he would love his enemies! Yet you think the consequences would be shocking! But non-resistance think that if all Christians would yield to the positive commands of Christ in this respect, that society would be better, and happiness be more universally diffused. We think that then, something might be done to hasten on the consummation of prophecy, when 'the wolf shall also dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the falling together, and a little child shall lead them. And the cow and the bear shall feed: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.'

How long, dear Saviour, O how long
Shall this bright hour delay?
Fly swiftly round, ye wheels of time,
And bring the welcome day!

In conclusion, I have only to ask the reader to look over the heads of your argument, and tell me if your remarks were not a violent attack against the doctrine of non-resistance, and if they are not destitute of the least bearing upon the temperance cause; while at the same time I beg leave to invite you to a reconsideration of your arguments, by looking over this review; believing that if the principles of non-resistance should find a lodgment in your heart, you will learn more of the spirit of Jesus, and increase your influence in promoting his religion, while at the same time Christianity will come to look to you more beautiful than she possibly can appear to you now;—for, strip Christianity of the doctrine of non-resistance, and you take from it its soul, its life, its essence, and its loveliness.

Hoping that you may receive these remarks kindly, I subscribe myself,
Yours truly,
S. H. LLOYD.

North Attleboro', Mass.,
Oct. 14, 1844.

MISCELLANY.

The Millerite Excitement in New-York.

The following extract is taken from a highly graphic letter published in the Boston Courier, from Lydia Maria Child.

Yesterday was the day that many among us believed to be appointed for the burning of the world; not positively for the last time this season, however, for a majority suppose it will occur on the 22d. Their system of theological navigation is supplied with elaborately prepared charts, from which they learn that 'the Lord will certainly leave the earth seat on the 13th of the present October, and appear visibly in the clouds of heaven on the 22d.' Alas for every one of us, sinners or saints, if our Father should leave the mercy seat, even for so brief an interval!

It was stated some time ago, in the papers, that Mr. Miller had given it as his opinion, that if the prophecy was not fulfilled, as expected last spring, it would occur soon after the autumnal equinox. Meanwhile, even the memory of this excitement seemed to have passed away from the ever busy crowd. But with the autumnal equinox, it returned with renewed fervor. Mrs. Higgins, a young woman from Boston, I believe, is here preaching with the necessary earnestness of conviction, which always impart a degree of eloquence. She and her zealous coadjutors are creating a prodigious ferment, and making many proselytes; all of whom are welcomed to their ranks as brands plucked from immediate burning.

A man who has tended an apple-stall, near the Park, went to hear her, and straightway gave away all his fruits and cakes; to the great delight of the children, who became warmly interested to have the faith spread through all the cake shops and apple stalls. A vender of stoves, near by, has shut up his shop, with the announcement that no more stoves will be needed on this earth. A shoemaker, in Division-street, began to give away all his stock; but his son came in during the process, and caused him to be sent to an insane asylum till the excitement of his mind abated. A shop in the Bowery mounted a placard, on which was inscribed in large letters, 'MUSLIN FOR ASCENSION ROBES!' I know not whether this was done for waggonry, or from that spirit of trade, which is ever willing to turn a penny on war, peace, or conflagration.

Some of the disciples of this creed have written glowing letters, entreating me to make haste to escape from the wrath that is impending over all unbelievers. One of them has seen me in a vision, radiating light, and considered this a special indication that I was to be summoned to ascend with the meaning persons for their anxiety to save me. But by him, that his brother is a painter by trade, and that he has been no preparation in my previous life, the effort to make ready in a few days could avail but little. Even if I thought the end of all things

was very near, I could see no better way of preparing for it, than by purity of life and conversation, a heart at peace with all men, and diligent efforts to do all in my power to save and bless. And if the earth is to revolve on its axis for millions of years, still in that direction only lies the spirit's ascending path.

I am sorry that the Millerites have attracted the attention of a portion of our population, who delight to molest them, though it is more from mirth than malice. All sincere convictions should be treated respectfully. Neither ridicule nor violence can overcome delusions of this sort, or diminish their power to injure. Such crowds are continually about the doors of the Millerite meetings, that it is most dangerous to life and limb to effect an entrance. Stones and bricks are thrown in, and crackers and torpedoes exploded under their feet. The other night, while Mrs. Higgins was exhorting and prophesying, with tempestuous zeal, some boys fired a pile of shavings outside the window near which she was standing, and at the same time kindled several Roman candles. The blue, unearthly light of these fire-works illuminated the whole interior of the building with intense brilliancy, for a moment.

The effect on the highly excited congregation was terrible. Some fainting and screaming occurred. Several serious accidents happened among the general rush; and one man, it is said, was so deranged with nervous fear, that he went home and attempted to cut his throat. The Mayor, and a strong array of constables, now attend the meetings, to prevent a repetition of these dangerous tricks. But the preachers say that no protection is needed; for four angels are stationed at the four corners of the earth, and they have sealed the foreheads of all the saints, so that no harm can come to them.

I often hear this called a singular delusion; but to me it seems by no means singular. It is the legitimate result of the external theological teaching, which has prevailed, to a great extent, in our churches, ever since the country was colonized by Christians. The people have been told, for a series of years, that the world would be destroyed by material fire, and that the Messiah would come visibly in the heavens, to reign as a king on the earth. It is but one step more, to decide when these events will occur. The Jews, who, in the first advent of a Messiah, expected a powerful prince, to come to the aid of their nation, and restore the national glory of Judea, were not more grossly external in their application of the prophecies, than are most of the theological commentators on the second advent. Yet, unconscious of the limitation of their own vision, they speak with patronizing compassion of the blindness of the Jews. If men applied half as much common sense to their theological investigations, as they do to every other subject, they could not worship a God, who, having filled this world with millions of his children, would finally consign them all to eternal destruction, except a few who could be induced to believe in very difficult and doubtful explanations of prophecies handed down to us through the long lapse of ages.

There is, however, a deeper cause for this excitement, than blind theological teaching. The old heavens and the old earth are passing away. In other words, the religious sentiment of Christendom is changing; and of course old theological opinions, which are merely the garb of sentiments, are everywhere falling off, like tattered and ill-fitting garments. As the Church changes, the State inevitably changes, too; and the civil and social condition of man is slowly ascending to a higher plane.

This is felt, even by those who deprecate it, and would avert it, if they could; and pressing thus on the universal consciousness, its ultimate and most external form is Millerism. The coming of a new heaven and a new earth cannot reveal itself to their apprehension through any other medium, than the one in which they announce it.

From the Boston Times.
Melancholy Delusions at Cambridge.

Mr. Editor:—A case of lunacy, arising out of the pernicious doctrines of Millerism, occurred last evening, at the residence of a leading Millerite in Cambridgeport; and my only motive in giving it publicity through your columns is, that the community may be apprised of some of the evil results of Mr. Himes's excitement in this city, and consider what may be proper for them to do to arrest the further progress of such an abominable and dangerous delusion.

Several Millerite meetings have of late been held at Mr. ———'s house, which is upon the Waterfront road, in Cambridgeport, and as I was in the neighborhood last evening, I was induced to enter it, from the noise and confusion that reigned within. Shouts were heard at the distance of half a mile, and many neighbors came to learn the cause of the uproar. I entered, and found about thirty people present, a man of about 30 years, seated in the middle of the room, a perfect lunatic. He was making violent contortions with his body, and swelling himself up, as he pretended, to inhale the divine spirit of the Lord. Then in a few minutes he uttered loud, vociferous cries of—'The Lord has come! the Lord has come! he's in the room!' and shouts of 'Glory in the glory!' ascended from the devout Millerites.

The poor man sunk down exhausted, and fancied that the sins of the people present were concentrated in him, and that the load of such a mass of iniquity was burning him to death. He howled piteously, and groined forth that he was to be expiatory, and entreated the brethren to pray for him; and while the faithful were praying, the poor unhappy man would shout as he pointed at himself, and then would say, 'There's the Devil, the Devil; put him out! put him out!' and those thus singled out were obliged to retire, and thus appease the man. When the prayers were finished, the man was happy, and gave vent to his joy in loud exclamations of 'Glory to God!' amid the sympathetic responses of 'Amen! Amen!' from the Millerites.

Again, the man would get calm, and after musing awhile, would begin in a low, calm tone, and slipping his hand upon his knee, cry, 'Sit down, sit down, sit down,' repeating it thirty or forty times, till he was exhausted. The company obeyed; for, from the low and calm manner of the beginning, his voice swelled and rose to furious howlings, and his hands kept pace with all the frantic sway of a maniac.

Then, all was hushed, and in a few moments the cry of the faithful Millerites arose, of 'Glory to God! Amen! Amen!'

I looked round with astonishment upon such doings, when my ear was caught by the same low tones of the man, who began to say, 'I don't doubt, don't you doubt? and I saw him sleeping in his bed and heard him repeat it twenty or thirty times, increasing his voice and gestures till he had got to the utmost pitch of the one and the extent of his muscular powers in the other, when he dropped from exhaustion.

Then sobs were heard from the women, and the belief went round the room that the God had just spoken to them, commanding them to be faithful to the end. Some of the women said they discerned a supernatural change in the man—that when he rose from his calm and easy tones, up to the violent workings of a drunkard in delirium tremens, it was the awful manifestation of God to try the faith of the faithful, and that the appearance of large size, and his face shone forth a glowing radiance. The brethren said, 'It was a sensible demonstration of the presence of God,' and ordered the doors to be closed, to keep him in the room.

Just as the doors were closed, he began again in his low tone of voice, 'I believe, I believe, I believe,' and continued it with the swell of his voice, till he was borne off in the crowd, and as I left the house, I heard one Millerite say, 'The man must be crazy!'

This is a correct narrative, Mr. Editor, of what took place last evening, at Cambridgeport, and the fruits of Millerism do not end here.

Since writing the above, I have met a brother to this poor maniac, of last evening, and I am informed by him, that his brother is a painter by trade, and gave up his business, turning wholly to the recent light of Millerism about three weeks ago; also, that another brother of his embraced Millerism in 1843, and died a maniac last July.

If any of your readers require any voucher to this account, you will know the proper quarter to direct them.

AN EYE WITNESS.
Oct. 16, 1844.

The Bangor Whig announces the recent birth of a child in that city, whose mother had previously given birth to TWENTY-ONE children!

BOOKS.

MIGHT AND RIGHT, by a Rhode Islander, a work of great value, and is embellished with a Portrait of Gov. Dorr.
Mrs. Child's Letters from New-York.
Dea. Allen's Sermons.

Life of Palfrey.
Selections from Fenelon, by Mrs. Palfrey.
Criminal History of the English Government.
Whitehead's Life of Wesley.
American Politician.
Bible Quotations.
American Constitutions.
Dr. Shaw on the Water Cure.
Dr. Alcott's Works.
The Physiological and Phenological Works of Fox, Mr. Graham, and others.
Pictorial Bible.
Dr. Banning's Common Sense on Chronic Diseases.
The Works of Brisbane, Godwin, Boyle, and others.
On Social Reform.
The Planners, Social Reformers, and Constitution and By-Laws of Brook-Farm Association.
For sale by
B. A. MARSH,
Oct. 18.

SONGS OF THE HUTCHINSONS.

THE Old Granite State, The Blessed State,
Mother, Get off the Track, and all the other
Songs of the Hutchinson Family—set to music for
piano-forte. For sale by
B. A. MARSH,
Oct. 18.

RESPIRATORS,

BREATH-WARMING INSTRUMENTS.

THE subscriber continues to have Respirators manufactured under his immediate direction, and imports others from England. The experience of five years has more than confirmed the anticipations of the instrument. They are eminently useful in all pulmonary complaints, where exposure to cold winds, winter, several healthy persons have used them with exceeding comfort when travelling in very cold weather, and without any subsequent injury to the system. The instruments may be procured at 12 Bedford-street, at the agent's, Theodore METCALF, Esq., and at several of the Druggist stores of this city and of the country.
H. I. BOWDITCH, M.D.
Boston, Oct. 12, 1844.

NEW PORTRAIT OF O'CONNELL.
Pronounced by the best ever published, by those who know him. Just received from Dublin, and for sale at the Anti-Slavery office, 25 Cornhill.
Oct. 11

NOTICE.

GEORGE BROOKS respectfully informs his friends and the public, that he has taken shop No. 191 Ann street, where he has on hand a general assortment of clothing, for men and women, of the latest fashions, and at the lowest cash prices. Clothing cut, made, repaired and cleaned, in superior style. Please give him a call, if you wish to get the worth of your money.
G. BROOKS.
191 Ann-street.
Sept. 13.

TO LET.

One large room and bedroom, furnished or unfurnished, with privilege in kitchen and washroom together with aqueduct water, in house No. 14 City-street, at low rate. Inquire of GEO. BROOKS, No. 191 Ann-street.
Sept. 13.

J. P. BISHOP.